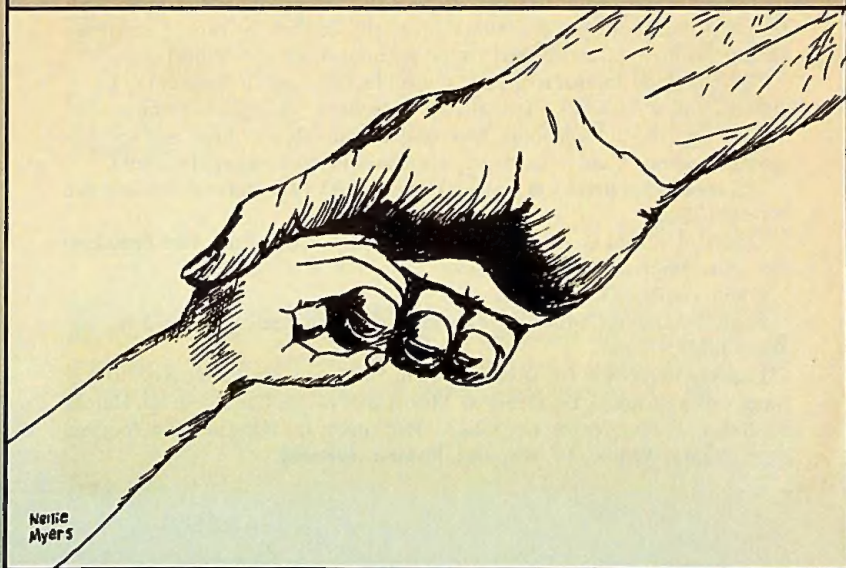


Creation

Social Science and Humanities

QUARTERLY



Neise
Myers

NOTICE TO CSSHS MEMBERS AND TO SUBSCRIBERS OF THE CSSH QUARTERLY

Memberships and subscriptions expire in **September 1979.**

Unless your membership or subscription is renewed by **SEPTEMBER 30, 1979**, the Fall 1979 issue of the *CSSH Quarterly* (Vol. II, No. 1 issue) will be the last issue you receive.

Please send in your membership renewal (\$10; \$11 U.S. for members residing outside the U.S.A.) or subscription renewal (\$12; \$13 U.S. for subscribers residing outside the U.S.A.) as soon as possible before September 30, 1979. Thank you.

CREATION SOCIAL SCIENCE AND HUMANITIES SOCIETY

The Creation Social Science and Humanities Society (CSSHS) was incorporated in Wichita, Kansas, in 1977. The CSSHS is educational, and will promote and disseminate information on the implications of the Biblical creation model of origins for the social sciences and humanities, with emphasis on the development of these disciplines in accordance with the rapidly emerging and increasingly well established natural scientific models of Biblical creation.

This *Quarterly Journal* is directed toward teachers and students of the social sciences and humanities, especially in institutions of higher learning. The CSSHS may also publish books, monographs, and other writings, and sponsor speakers, seminars, and research projects related to its educational purpose.

IRS tax-exempt status was granted December 30, 1977. All contributions are tax-deductible.

Officers: Dr. Paul D. Ackerman, *President*; Mrs. E. Sue Paar, *Vice-President*; Mrs. Ellen Myers, *Secretary-Treasurer*.

Editor: Dr. Paul D. Ackerman

Staff: David Burke, Mrs. Vickie Burke, Mrs. Nancy Jensen, Mrs. E. Sue Paar, Mrs. Christie Ullum.

Board of Reference: Dr. Duane T. Gish, *San Diego, California*; Rev. Walter Lang, *Caldwell, Idaho*; Dr. Henry M. Morris, *San Diego, California*; Mr. Harold S. Slusher, *El Paso, Texas*; Dr. John C. Whitcomb, Jr., *Winona Lake, Indiana*; Dr. Clifford A. Wilson, *Mt. Waverley, Victoria, Australia*.

Editorial

Scientific Explanation and the Iceberg Myth

Before I became a Christian but yet before my complete descent into radical behavioristic nihilism I used to think of the mysteries of life and creation as existing upon a gradually shrinking iceberg. The sea surrounding the berg was the sea of cold, materialistic, scientific fact. No free will, no truth, no beauty, no value, no meaning — just brute deterministic reality. Science it seemed was destined to explain if not in fact yet certainly in principle every single thing. I have now known Christ for about seven years and gradually I have come to see how incredibly ridiculous that view is. Specifically I have come to see that scientific explanation really does not explain at all, at least in a full and meaningful sense of the word explanation.

The Lord recently blessed me with an insight that brought this all home in a very clear manner. I was preparing for a class in Psychology and thinking about some of the most rudimentary aspects of perception. We know that when a person "sees" something, that certain photochemical and neural events occur in the eye and brain that correspond directly in time with the mental perception or picture. In retrospect at least this correspondence seems quite natural and even necessary for the event to occur. What a strange universe this would be if the functioning of these "underlying" structures did not correspond rather directly with psychological experience. What struck me for the first time, however, was how surely it was that from a mere knowledge of the physiological activity in the brain and eye one would never in a million years predict the quality and nature of my actual perception of the world. The brain and eye are after all material stuff. You cut them out, hold them in your hand, poke them with your finger. No magical images jump out into the air. It is just stuff. In principle there is absolutely nothing about it that would account for the reality of psychological experience. Science does not explain, it merely uncovers relationships and correspondences.

Paul D. Ackerman

NOTE: One might ask what "meaningful explanation" is from a Biblical creation point of view. I would suggest the following answer. One has an explanation for something when its certain occurrence is accounted for in terms of more *highly* organized and complex systems, creatures, persons, etc.

LETTERS AND COMMENTS

Dear Editor:

Yesterday your No. 4 issue of your first publication year for the CREATION SOCIAL SCIENCE AND HUMANITIES QUARTERLY arrived. GREAT! Happy to see the review of the Coleson book, and remember how often he has stated to me, "Oh, if we only had a publication like CRS Quarterly, but in the social fields."

And I hasten to write re your Editor's Note on the bottom of page 23. Please find enclosed a personal check including an amount for two (2) copies of the Whitehead and Conlan article. I have also sent my renewal subscription as you see, and a little extra for the "cause".

Do keep up keeping up with your new effort. Your change of cover weight is basis for wondering if costs are mounting. May the Lord provide.

And I do hope to comment on the Robbins and Elmendorf pieces maybe sometime, after working on my book, and writing some book reviews, etc., etc.

I do look forward to receiving those copies of the article as requested. I hope you would try to reprint the speech, The Legal Imperative of Creationism, which Attorney James O. Hewitt has presented at ICR Seminars this summer as mentioned in the cover story of ACTS AND FACTS, June 1979.

Ever in His Service,
John N. Moore
East Lansing, Mi 48823

Dear Editor:

Greetings in the Lord. Judith Tarr Harding ("The Sociology of the Reception of the Creation-Evolution Debate," Summer 1979) shows promise of writing strong creation articles and I hope she will continue. Hers is a good article and manifests work. It should be read several times, for in the first reading one is likely to confuse the statements of the writer with the supposed thought of her opponents.

Some of the author's statements are clear and strong, e. g. "How can one test a process that requires millions of years (the postulated primeval reducing atmosphere, assembling of pre-life elements, regular transitional forms, and laboratory-induced mutations forming new kinds — all essential to the evolutionary model — have never been observed)? For either side to boast that it is the strictly scientific one, free from value judgments and philosophic inferences, seems utter folly." (page 9)

I also liked the article by Dr. Ackerman ("The Impact of Creationism on the Social Sciences"). I took my first course in philosophy in 1911, a good course

and it has changed much since then. It seems to me that, like in biology, the leaders make assumptions and depend upon them as foundation principles,

Let us work together under the direction of the Lord.

Very truly yours,
William J. Tinkle Ph.D.
Timbercrest
North Manchester, Ind.

Dear Editor:

I want to thank you for the thorough and very helpful article "Presenting the Biblical Creation Position on the Secular Campus" in the Summer 1979 *Quarterly*. It shows a gracious balance of uncompromising truth and human compassion. I plan to share it with many here who I know will benefit.

In Him,
Kathy Hutson
Lubbock, TX 79410

Editor's Note: The above article by Ellen Myers is now available in pamphlet form ("Special Reprint Series No. 1") from us at 50¢ each, or 12 for \$5.00 ppd.

Dear Editor:

It is with much pleasure that I received recently the first two editions of the CSSHS *Quarterly*. I trust that the Lord will give wisdom and continued love for Himself as further editions are prepared.

Especially would I like to comment on the accompanying pamphlet addressed to members & friends, and giving a resume of progress and projects. The spirit in which it was written exalted the Lord, and I especially pray that the Lord will keep this spirit alive.

Your comments under 'Articles for the CSSHS *Quarterly*' were in particular edifying, and I hope that the journal will reflect the God-honouring attitude in all the editions proposed for the future.

It has been my joy in recent months to help initiate the work of the Creation Science Association and Educational Media Services in this State. At the first public meeting of the CSA in Western Australia held in Albany, I was able to introduce your journal to two or three folk who were very interested — I hope you hear from them.

The articles in your magazine will help me, and for this reason I am thankful to God for this new venture. May the Lord grant His continued blessing, may your writings indeed reflect "our walk with out Lord in meekness . . . , and may the glory never be ours, but always, only our Lord's . . . '.

Richard Pike
34 Aylmore Street
Gnowangerup, Western Australia 6335

Dear Friend,

Please send me a copy of the article by John Whitehead and John Conlan concerning the religion of secular humanism and its first amendment implications. Enclosed is a money order for \$1.50.

I thoroughly enjoyed the review of the article by Mr. Bundren; it whetted my interest to read the entire piece.

Thank you so much for each new issue; they are a real blessing to me as I read from cover to cover. I will pray for this ministry.

Because He lives,
Chila Bradshaw
Abingdon, IL 61410

Dear Dr. Ackerman,

Enclosed is an announcement concerning a covenant workshop that I thought might be of interest to readers to the Creation Social Science and Humanities Society. (See "Announcements" section — ed.)

My wife and I are very enthusiastic about the *Quarterly* and the society. Presently, I am working as a graduate student at the New School for Social Research on catastrophe social theory and elements in a Biblically informed sociology. Shelley, my wife and a graduate student at Columbia University, is working with a 6th century B.C. mytho-geographic Chinese text, the Mountain and Seas Classic. Hopefully, someday, we will have something suitable for the *Quarterly*. I also spend a little time as an editor of *The Journal of Sociology*.

Also enclosed is a check for \$13.00 for a non-member subscription to the CSSHS *Quarterly* for: China Graduate School of Theology, 5 Devon Road, Kowloon, Hong Kong.

Under the Lamb's Blood,
Hubert Carnes
New York, NY 10025

Dear Editor:

I got the *Quarterly* a day or two ago and was pleasantly surprised last evening to find your kind review of my book in this issue. You did a very good job of summarizing what I tried to say. Thank you so much. I also appreciated Dr. Ackerman's article on "The Impact of Creationism on the Social Sciences," and your discussion of the problems of presenting Creationism on the secular campus. Keep up the good work. May the Lord continue to bless.

Attached find my membership dues for next year, plus \$1.50 for the article by Whitehead and Conlan.

Yours in His service,
Ed Coleson
Spring Arbor College
Spring Arbor, Mi 49283

Madness as a Tool of the New Creation

Eve Lewis Perera

In beginning this study, I was unsure whether the term "madness" could be used, as I desired, to mean not only frenzy or mania — its most common denotation — but also melancholia or depression. *The Oxford English Dictionary* (1398) gives ancient authority for that double definition:

And this passions ben dyuers madnesse that hyghte Inania [Mania] and madnesse that hyght Malencolonia [Melancholy].

Modern usage does not keep the double meaning, but I intend to do so in this writing.

The condition known as depression must be virtually the same as that known to our forebears as Melancholy. The root meaning of the latter is "black bile"; its association with the medieval "four humors" is doubtless one reason why a generation more sophisticated in physiology has discarded it. But "choler" or bile by extension means "anger". The root meanings of "melancholy" are still singularly appropriate for depression: as their days wear on in sullen non-cooperation, depressives are told by mental health professionals that they are filled with unexpressed anger. The mood is "black" because the feelings are in darkness, concealed, as opposed to "red anger" or rage in someone who tends to violence. We think we know more about human motivations than the ancients did, but I wonder. With all their inexpertise in physiology, they understood matters of thought and will better than most moderns.

Because it is so passive, our contemporaries commonly see depression as not being a matter of choice or will at all. One is simply a victim, and much more to be pitied — however annoying at times — than the "high," frenzied, maniacal or violent person who indulges in "acting out."

Seen in relation to the will, however, both disorders must be "madness" — not "mental illness" which one catches somehow, but "mental disorder": disordered thinking and feeling that result from a series of choices. Modern popularizers, such as Phyllis Chesler in *Women and Madness*, blame the "system" or certain groups for an individual's madness. I submit, however, that except for certain inherited conditions, the "victim's" own will was involved in the genesis of the disorder and must be involved in its cure. Furthermore, the disease symptoms themselves can be seen as part of the cure, the visible festering of a boil that has all along harbored intolerable poisons but now commands a painful lancing.

As someone who experienced both mania and melancholia some years ago, and has grown to perceive them as God's instruments in healing and taming a wounded and rebellious will, I am interested to explore the possibility that madness is a kind of "unmaking" to which God our Maker occasionally resorts. The person's mind, losing its habitual order, becomes like the unshaped matter that was God's first step in creation: "and the earth was without form and void." So resistant has it been (for reasons both voluntary and involuntary) to acquir-

Eve Lewis Perera receives her mail at 219 South Mountain Road, Pittsfield, Massachusetts 01201

ing the "mind of Christ" that God must in mercy temporarily remove all competence from it.

The personality is like an eccentric pot, removed from the wheel to be banged into shapelessness, and then shaped again, this time well-centered and "true." Some pots thus unshaped, it would appear, are not given that second chance on the wheel, but become history's sad warnings, fuel for such sayings as: "whom the Gods would destroy they first make mad" (Longfellow). So Nietzsche, his productive years filled with brilliant blasphemies, ended his days in futile syphilitic madness.

The poet Gerard Manley Hopkins was born in the same year as Nietzsche, 1844. He too experienced madness, in the form of paralyzing depression and dread, and has described them with searing power. But as a believing Christian, Hopkins saw his emotional struggles as part of God's shaping and purifying work in him. He too saw the mind's pain and confusion as God's "unmaking":

Thou hast bound bones and veins in me, fastened me flesh,

And after it almost unmade, what with dread,

Thy doing . . . (*The Wreck of the Deutschland*, 5-7)

He does not cheapen emotional pain into a formula, as do many who have never experienced it:

O the mind, mind has mountains; cliffs of fall

Frightful, sheer, no-man-fathomed. Hold them cheap

May who ne'er hung there. ("No worst," 9-11)

In the midst of his pain he proclaims its purpose, because he is never "unmade" enough to despair: "Why? That my chaff might fly; my grain lie, sheer and clear." (*Carriage Comfort*, 9) Trapped in a lump of ruined self-righteousness, he knows that the divine purpose marks the only real difference between a downcast believer and any other depressed person:

Selfyeast of spirit a dull dough sours. I see

The lost are like this, and their scourge to be

As I am mine, their sweating selves; but worse.

("I wake and Feel . . ." 12-14)

As a high school and college student, this writer discovered and delighted in Hopkins's early sonnets celebrating the natural Creation, but shunned the "Terrible Sonnets" in horror.

Now they have become very precious, as has the knowledge that Hopkins's last words (he died of typhoid at the age of 45) were "I am so happy — I am so happy — I am so happy."

For some who long for righteousness, then, madness can be a crisis in which the individual learns to apprehend and to obey God in a way never before suspected. One hesitates to call a bout of sick unreason either necessary or desirable; our self-respect would prefer that, if suffer we must, the means of suffering be more physical, less demeaning. In my own experience however, that self-respect was part of the very stiff pride of one who, having long felt unloved and rejected, had determined by her own (chiefly intellectual) efforts to earn love and acceptance. Self-effort toward righteousness or worthiness is never God's way for us (it doesn't even work); and he must use whatever means necessary to let us know this. Because my mind was my most cherished faculty, I particularly dreaded madness and despised any hint of it in others. But it was madness that

God chose to teach me at last to "tremble at his word" (see Isaiah 66:2).

I thought at the time of a Dylan Thomas title, *Disorder and Early Sorrow*, perhaps because my mind needed to experience disorder while its "early sorrow" was being healed. I also thought of what Job had said: "The thing I greatly feared is come upon me" (Job 3:25, KJV).

Job, whose woes were physical at the outset, also came to know "anguish of spirit," "bitterness of soul" (Job 7:11, NIV). Even his bed, the place to which anguished spirits retreat in vain, was no comfort, bringing him the terrifying dreams and visions (or "hallucinations") that mental patients know so well.

When I think my bed will comfort me
And my couch will ease my complaint,
Even then you frighten me with dreams
And terrify me with visions. (Job 7:13-14, NIV)

Job sees what has happened to him as an unmaking, like that of a potter:

Your hands shaped and made me —
Will you now turn and destroy me?
Remember that you molded me like clay;
Will you now turn me to dust again? (Job 10:8-9)

Job's trials started at the instigation of Satan, the "accuser of the brethren," who was certain that this man's faithfulness to God was based only on the material comfort he has received. It strikes me that, through one means or another, this accuser makes such a challenge in the life of every believer. He tries to prove to God that His people prefer to eat from the tree of knowledge of good and evil — deciding what is "good" to do (today's criterion is "if it feels good, do it"), doing it, and expecting a reward — in preference to the tree of life, or a living and deliberate dependence upon God for righteousness and for sustenance, no matter what the consequences.

At first Job's righteousness — doing all the "right" things, dealing honestly in trade, sacrificing on behalf of his children, could just as well have been following a list of spiritual do's and don'ts (a popular habit among "churchy" people), which is in effect "eating from the tree of knowledge." But as his prosperity, his health, his very reason were undone, he reached a place of desolation in which God could speak to him, and from which he could know God's sovereignty and righteousness in his inmost being, rather than just because he had been taught facts about God:

My ears had heard of you But now my eyes have seen you; Therefore I
despise myself and repent in dust and ashes (42:5-6).

Job's "latter end was blessed more than his beginning," but those physical blessings were merely a surface sign of the newly blessed attitude he had been given at such terrible cost. In our pride, some of us are so convinced that we ourselves can be righteous that we are not surprised when our almsgiving is visible and appreciated by all; secretly, though, we hate ourselves for not measuring up to that of which we believe ourselves capable. God then sometimes uses unreason or disorder to build in us his own reason. When at last we "despise ourselves" and repent, he can show us how unconditional is his love for us. We have wanted the love of others to be based on our success, our form or comeliness; but we must all come to the place at which the Lord Jesus was most precious to the Father: when, marred past recognition by his execution, "he hath no form nor comeliness" (Isiah 53:2).

Preeminent among scriptural examples of madness is King Nebuchadnezzar

of Babylon (Daniel 1-4). When Daniel interpreted for him his dream of the great statue of gold, silver, bronze, and iron mixed with clay, the king acknowledged that the God of Israel was a "revealer of mysteries," a source of knowledge. Then, however, he set up a statue of himself all of gold. Apart from its prophetic application to historical kingdoms, this story shows what men everywhere do when possessed of a little knowledge (even if that knowledge comes from God) so long as they persist in thinking of themselves as righteous. God makes them aware of a self that, because he created it, contains some gold along with baser metals and clay. But they take the knowledge and use it for their own glory, fashioning an image or public personality — made of pure gold, all sin or imperfection denied or excused — that others are to worship.

Perhaps that *public idol of the self* is the most important "graven image" we are commanded not to make, in this age when few of us worship statues. That public self is the creation of human artifice. The stone of Nebuchadnezzar's dream, on the other hand, like the unhewn altar stones of early Old Testament days, has never known the touch of human artifice. It is just as God gave it, the Rock of our salvation, and it destroys any idol, however complex. Similarly, it is only the unadorned personality that God shapes in us that we need share with others. If we will not let our "yea be yea, and nay be nay," we are busily justifying and embroidering ourselves so as to be admired.

When Nebuchadnezzar asked the populace to worship the statue, Shadrach, Meshach and Abednego refused:

"O Nebuchadnezzar, we do not need to defend ourselves before you in this matter. If we are thrown into the blazing furnace, the God we serve is able to save us from it, and he will rescue us from your hand, O king. But even if he does not, we want you to know, O king, that we will not serve your gods or worship the image of gold you have set up." (Daniel 3:16-18)

That is the attitude the godly man can take toward all "public images," whether his own or another's. He does not need to defend himself. Because God is his protector, he is not afraid to refuse worship to others' idols of themselves.

Nebuchadnezzar was livid at the refusal, as have been many whose self-idolatrous pretensions were exposed by the Lord Jesus. But the three young men were rescued from the flames into which he had them thrown. The King was filled with admiration, and passed a decree that anyone speaking against the Hebrews' God would be cut to pieces and his house reduced to rubble.

He still had not understood God's sovereign claim on his own life, or the intolerable nature of his pride. So God used madness for his humbling. This king more glorious than all his fellows was made to live out in the rains like an animal, his sanity gone and his hair and nails growing without check. He had been warned about this in a dream interpreted by Daniel, but his pride and boasting in his own magnificence had continued despite the warning. After the humiliating, terrifying period of madness, however, Nebuchadnezzar said for the first time: "Now I, Nebuchadnezzar, praise and exalt and glorify the King of heaven, because everything he does is right and all his ways are just. And those who walk in pride he is able to humble." (4:37, NIV)

The above insights have some echoes in contemporary psychiatry. Dr. Theodore Isaac Rubin, author of the book that was made into the award-winning film "David and Lisa," regards a nervous collapse as a "cleansing temper tantrum," entirely beneficial if it is allowed to do its work thoroughly. "A nervous breakup," he says, "consists of a breakup of a tenuous neurotic structure

designed to hold a lot of half truths about oneself in place.”¹ Dr. Karl Menninger, in *The Vital Balance*, talks about people’s being “weller than well”—achieving at a peak of effectiveness — after a mental collapse or depression and recovery.

Informal conversations several years apart with two staff psychiatrists at the Austen Riggs Center, Stockbridge, Mass., suggest that certain of their colleagues would share the view that a “nervous breakdown” can have constructive effects, even though such an event is always more to be prevented than sought. Unfortunately, very few psychiatrists are willing to draw on divine resources during a patient’s “reconstruction.” As a result, the healing repentance takes in only certain attitudes, not the entire life.

Those psychiatrists who respect the supernatural, like the late Dr. Carl Jung, or a writer-psychologist like Dr. Phillip Slater (*The Wayward Gate*), give it such an indiscriminating welcome that there is great danger that occultism may obscure the things of God. This is terrifyingly ironic, for as “occult” means “dark” or “hidden,” some past contact with occult forces (drugs, Ouija boards, yoga or TM, even in my case a childhood “pirate vow”) has nearly always played a role in the development of mental darkness or madness, solidifying the will’s resistance to retraining.

There is much more exploration to be done on this issue, and the writer would welcome comments or suggestions from other readers of this journal.

¹ Theodore Isaac Rubin, *Love Me, Love My Fool* (New York: David McKay Co. 1967), p. 76.

ANNOUNCEMENT

Covenant Workshop at Temple University

The center for the Study of Federalism at Temple University has inaugurated a multi-disciplinary workshop on Covenant as a political concept and factor influencing political behavior and initiated a series of research projects under its auspices. The purpose of the workshop is to outline the fullest meaning of the covenant idea in political thought.

Since its emergence in the ancient Near East, especially Biblical Israel, the covenant has been a seminal idea in Western politics and society. It is of particular importance in the United States. Theologically, it embraces the idea that relationships between God and human beings are based upon a morally sustained compact of mutual obligation. As such, the covenant concept goes beyond contractualism and stands in opposition to collectivism as a basis for civil society.

For current publications and information about forthcoming meetings contact John Kincaid, Center for the Study of Federalism, Gladfelter Hall, Temple University, Philadelphia, PA 19122.

Towards Creationist Teaching of Origins

A Progress Report by Ellen Myers

Recent surveys show that the following thirteen states have taken legal steps to restrict the exclusive presentation of the general theory of evolution in state-supported elementary and secondary schools: Arizona, California, Georgia, Indiana, Ohio, Oklahoma, Oregon, Tennessee, Texas and West Virginia, with Kentucky, Washington and Wisconsin mandating a two-model (creation-evolution) teaching of origins approach. In addition, policy statements were adopted by State Boards of Education requiring a balanced teaching on origins in Alabama, Idaho and Michigan. In the spring of 1979 similar legislation was introduced and debated in the legislatures of Iowa and Minnesota, although these bills did not pass.

Similar efforts are underway by citizen groups in many other states. A model bill, "Balanced Treatment for Scientific Creationism and Evolution Act" is being circulated nationally. Paul Ellwanger, 2820 Le Conte Road, Anderson, SC 29621 (a member of the CSSHS), serves as national volunteer coordinator for these efforts. Copies of the model bill as well as a summary sheet of scientific evidences for creation accompanying the bill are available from Mr. Ellwanger (send stamped self-addressed legal size envelope).

A suggested resolution to be adopted by local boards of education is available from the Institute for Creation Research, 2716 Madison Avenue, San Diego, CA 92116. The ICR feels that the route of education and persuasion on this issue is more fruitful in the long run than that of coercion. Copies of the suggested resolution can be obtained from ICR at 5¢ each, or 25 for \$1.00 (ask for Impact Series No. 71, May 1979).

The ICR has also provided step-by-step instructions on what creationists can do to introduce the teaching of scientific creationism in the public schools of their community. These instructions were drafted by attorney Wendell R. Bird. The ICR emphasizes that what is being asked for is not bringing the Bible or Genesis into public schools, nor to exclude evolution from public schools, but rather, that public schools present the scientific evidences for creation along with the scientific evidences for evolution. Copies of these step-by-step instructions can be obtained from ICR at 5¢ each, or 25 for \$1.00 (ask for Impact Series No. 70, April 1979).

Recent in-depth materials dealing with the issue of balanced teaching of origins from the legal standpoint include the article "Freedom of Religion and Science Instruction in Public Schools" by attorney Wendell R. Bird in the *Yale Law Journal*, Vol. 87, No. 3, January 1978. Reprints are available from the Yale Law Journal, 401A Yale Station, New Haven, CT 06520 at \$2.50 each. Attorney Bird also published an article in the *Harvard Journal of Law & Public Policy*

entitled "Freedom from Establishment and Unneutrality in Public School Instruction and Religious School Regulation." It discusses the proper construction of the establishment clause of the First Amendment to the U.S. Constitution and shows how balanced presentation of both scientific creationism and evolution conforms to that clause. Copies can be ordered from the Harvard Journal of Law & Public Policy, 233 Langdell Hall, Harvard Law School, Cambridge, MA 02138.

Another in-depth presentation is "The Establishment of the Religion of Secular Humanism and Its First Amendment Implications" by attorneys John W. Whitehead and John Conlan in the *Texas Tech Law Review*, Vol. X, No. 1, Winter 1978 (66 pg.). A limited number of reprints is available from CSSHS at \$1.50 ppd., or write the School of Law, Texas Tech University, Lubbock, TX 79489. These articles deal in great detail with the creation/evolution issue and its crucial importance for a person's world view and for all of education. They are almost primers on this issue and as such valuable to anyone involved in education, and in particular in the study of the social sciences and humanities.

The impact of creation resurfacing as a scientifically and philosophically acceptable theory of origins has increased steadily since the close of "Darwin's century" (1959), a fact recognized by spokesmen and women for the supposedly firmly established evolutionist theory. Norman Macbeth reopened the issue with his groundbreaking article in the *Yale Law Journal* (1959) and his devastating critique of evolutionism in his bestselling book *Darwin Retried* (now issued as a paperback by Dell Publishing Co. for the mass trade, in itself a sign of the ascendancy of creationism, or at least of disillusionment with evolutionism). An equally devastating but sedately and drily scholarly analysis by Sir William Thompson of Canada is *Introduction to Darwin's Origin of Species*; reprints are available at 50¢ each ppd. from Bible-Science Association, P.O. Box 6131, Minneapolis, MN 55406.

The corollary to the scientific model of Biblical creation, catastrophism, has never lacked defenders in view of the seemingly countless facts uniformitarianism/evolution cannot account for (e.g., the instantly frozen Siberian mammoths with tropical foodstuff yet in their mouths). Velikovsky is now gradually being restored to favor in the scientific community, and hence it may not be extravagant to believe that Henry Morris and John Whitcomb who wrote the first present-day scholarly and scientific account of the world-wide *Genesis Flood* (1961) will yet receive the overall scientific community's recognition they deserve.

Present investigations indicate that long periods of time work against evolution rather than for it, as postulated by its defenders.* Should these investigations prove irrefutable, then evolution in any theoretical form is no longer tenable.

As is historically the case when old scientific "models" are in transition, there is what may be called a "textbook lag" with regard to the teaching of origins. As yet the overwhelming majority of elementary, secondary and higher education textbooks in all fields are teaching and/or implying evolution as "fact" so securely established that alternative theories of origin, in particular creation, need not even be mentioned. Popular literature and the news media including the supremely influential visual media, TV and films, are permeated with evolution and evolution-based fantasies, fortified in the present decade by fictional gods or men from outer space. The impact by one lonely little David upon this popular mass-media-produced giant, to-wit, the film "Footprints in Stone," is nothing short of miraculous. In the textbook area, *Biology: A Search*

for Order in Complexity has been the David fighting the giant of evolutionist biology instruction. As the creation model of origins becomes more firmly reestablished, efforts to apply it in the humanities, the social sciences, and the fine arts including the visual mass media will increase, multiply and bear fruit.

To sum up, tremendous and successful inroads have been made by the proponents of creationist teaching of origins within the past twenty years. The founding and prospering of our own Creation Social Science and Humanities Society since 1977 witnesses to the truth of this assessment. Progress in the years to come should be proportional to what has been done, and to the rapid broadening of the creationists' base both ideologically and geographically. It is true that secular humanists are becoming increasingly concerned and hence mount counter-attacks. But it is becoming increasingly clear that they can no longer plausibly do so in the name of science. As the Yale Law Journal article by Wendell Bird, and the Texas Tech Law Review article by Whitehead and Conlan point out, what secular humanists defend is not science but their own religion, or if you will, the word of man against the Creative, Normative Word of God.

*One recent investigation of this type has been implemented by Dr. Paul D. Ackerman. It will have been reported by him at the Fifteenth National Creation-Science Conference, Anaheim, CA, on August 12, 1979. The report has been published in the Proceedings of the Conference which are available at \$5.00 from the Bible-Science Association, P.O. Box 6131, Minneapolis, MN 55406. It will also be published in a forthcoming publication of the Creation Social Science and Humanities Society.

Fearfully and Wonderfully Made

Paul D. Ackerman

"... I am fearfully and wonderfully made" (Psalm 139.14).

The search for design features is basic to a Biblically oriented psychology and perhaps the most powerful witness we have. Romans 1:18 tells us, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made . . ." Some of the most dramatic discoveries of designed "biological preparedness" have been found in the area of animal psychology. A classic example of a design feature was discovered by Garcia and Koelling (1966). Rats were allowed to drink saccharine-flavored water from a drinking tube. As they drank, lights were flashed and a noise was sounded. The rats were also subjected to X-radiation. The point of the radiation is that although it could not be detected it would effect nausea in the rats an hour or so later. The question posed by Garcia and Koelling was, "What associations if any would the rats draw between the illness and the previous drinking situation?" The results were remarkable. Although the sweet tasting water, flashing lights and noise had all been associated with the prior situation, the rats developed a strong aversion *only* to the taste of saccharine and not to the noise and light. Furthermore, they were able to make this association in spite of the fact that a considerable amount of time had lapsed between the time they drank and the time they began to feel ill from the radiation.

As a complementary experiment, Garcia and Koelling repeated the situation with different rats, but instead of X-radiation, an electric shock was administered to their feet. Under these conditions the rats developed no aversion to the saccharin-tasting water but did develop a strong aversion to the noise and flashing light. It is conceptually quite remarkable that the rats naturally draw the association of consumed drink with illness on the one hand and salient sights and sounds with painful stimulation on the other hand. God's creatures are indeed "fearfully and wonderfully made."

Reference

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Sorokin's "Integralism" vs. The Biblical Creation Position

by Ellen Myers

Introduction

Pitirim Alexandrovich Sorokin (1889-1968) put sociology on the academic map in the United States and abroad, especially in Latin America, during his tenure as the first professor and chairman of the newly established department of sociology at Harvard University from 1930 until his retirement in 1959. Eminent scholars in the social sciences who received training under him include Professors C. A. Anderson, Bernard Barber, F. Kluckhohn, Charles Loomis, Walter Lunden, Robert Merton (dean of American sociologists of science), Carle C. Zimmerman¹. Publications include no less than ten major works published in his native Russia between 1913 and 1923, and some 25 works published in the United States and abroad after he was expelled from the Soviet Union and moved here. Several of these, for example *Contemporary Sociological Theories*, *The Crisis of Our Age*, *Fads and Foibles in Modern Sociology and Related Sciences*, and *The American Sex Revolution* were translated into the world's major foreign languages including Turkish, Japanese and Hindi. In addition, Sorokin wrote several hundred editorials and essays and some two hundred papers published in the scientific journals of various countries.² His writings span the whole range of human action from agriculture to the fine arts to penology to work efficiency to American-Soviet relations. They constitute a veritable encyclopedia of social relations studies and reflect an original and intrepid mind towering above narrow confines of specialization or of any one nation or historical period.

Underlying all Sorokin's work and inseparable from it is his philosophy which he calls "integralism." He summarizes it as follows:

Integralism is its name. It views total reality as the infinite X of numberless qualities and quantities: spiritual and material, ever-changing and unchangeable, personal and superpersonal, temporal and timeless, spatial and spaceless, one and many . . . In this sense it is the veritable *mysterium tremendum* ■ *fascinosum* and the *coincidentia oppositorum* (reconciliation of opposites). Its highest center — the *summum bonum* — is the infinite Creative X that passes all human understanding . . .³

In his "Reply to My Critics" Sorokin undergirds the above statement thusly: My ontology represents a mere variation of the ancient, powerful, and perennial stream of philosophical thought represented by Taoism, the Upanishads, and Bhagavad-Gita . . . shared by all branches of Buddhism, including the Zen Buddhist thinkers . . . In the Greco-Roman world this philosophy was developed by Heraclitus and Plato (especially after 385 B.C.), it was partly supported by Aristotle, and with variations it was reiterated by Plotinus, Porphyry, and other thinkers of the Neo-Platonic,

the Hermetic, the Orphic, and other currents of thought. In Christianity it was expressed by many Church Fathers, like . . . St. Thomas Aquinas (in his later period of life), . . . and by many Christian mystics like St. John of the Cross, St. Teresa of Avila, Meister Eckhart, Ruysbroeck, Jakob Boehme, and others. Even such rationalist philosophers as Descartes, Spinoza, and Giordano Bruno, and such great scientists as Pascal, Kepler, and Isaac Newton (in his theological works) supported several tenets of this philosophy.⁴

The Bible and the God revealing Himself infallibly in it are conspicuously absent from the sources cited by Sorokin as compatible with his system of thought.

I believe this is so properly and necessarily because Sorokin's thought is based on the ultimately impersonalistic Being-Becoming or Form-Matter scheme most familiar to us in the Western world in its Platonic-Aristotelian formulation.

I shall review the principal tenets of Sorokin's formulation of this "ancient, powerful, and perennial stream of philosophical thought" and attempt to show why it is fundamentally incompatible with the Biblical creation position.



Pitirim A. Sorokin (1889-1968)

THE BIBLICAL CREATION POSITION

By the "Biblical creation position" I mean unequivocal belief in special creation; literal Bible interpretation; the Triune God's design and purpose in nature; a young earth; a universal Noachian Flood; Christ as God and Man — our Saviour; and Christ-centered thought and action in all areas of life. I consider this position a fundamental and integral part of trusting faith in God the Father, the Son, and the Holy Spirit, the *Personal* God Who hears and answers prayer, and Who Himself by His sovereign Word created all things *ex nihilo* (or if you will, *ex Deo*) and holds them together (Colossians 1:16-17).

The Biblical creation position is incompatible with any and all forms of "process theology" or "process philosophy" because they posit an *impersonal* evolutionistic universe in which the difference between Creator and creature and the identity of man made in God the Creator's own image are erased.

Reality as originally created and ultimately restored by God is the "given" and immutable expression of God the Creator by His Word. This original and ultimate reality alone originally and immutably/eternally "is." The fall of man recorded in Genesis 3 ushered in the present state of "mixed" reality which contains both the gradual unfolding of God's perfect work in and through men and women renewed in His perfect image by virtue of Christ's crucifixion and resurrection; *and*, the gradual unfolding or rather disintegration/dying of present reality affected by men and women rejecting Christ's atonement and hence their own eternal life or "being."

Since whatever exists originally and ultimately owes its existence to God's creation and sustenance, even that which today denies and disobeys God draws

from Him whatever strength it still has left before death. The rebellious creature, namely, man (and fallen angels, not here under discussion; in lower creatures rebellion is not involved since they are not endowed with moral responsibility entailing freedom of choice), may be likened to a branch cutting itself off from the tree and root, its own source of life, power and fruitfulness (John 15:5). Yet even rebellious man denying and defacing God's image imprinted on him is still subject to God's creative law-word and norms, as all creation/reality inescapably is. The absolute norm for man within himself and for his relations with his fellow men is Jesus Christ Himself, the image of the invisible God (Colossians 1:15), at once the Son of God and the Son of Man, or the norm for Man.

The Biblical creation position allows that truth may "evolve" in the sense of unfolding, as the oak unfolds from the acorn or as the purebred animal or plant unfolds from its original stock. But it denies that truth may evolve from error, even as an oak may not evolve from a cherry pit nor a purebred German shepherd dog from a kitten. Such unfolding is implicit in the "fixed kinds" created by God (Genesis 1). God's own self-revelation in His written Word follows this pattern, for we see the New Testament "unfolding" from the Old. God's Incarnate Word, Jesus Christ, came into this world as a babe and "increased in wisdom and stature, and in favor with God and men" (Luke 2:52).

SOROKIN'S "INTEGRALISM"

I will now elaborate on what has been quoted in the introduction from Sorokin's own presentation of his philosophy. My summary of Sorokin's system must of necessity be confined to its major framework. I believe this can be done without bias by oversimplification because the same major framework is apparent and often explicit throughout his work, and also because of his work's remarkable inherent consistency. Finally, Sorokin's philosophy was formed in his early childhood by precepts of unbiblical Christianity mingled with paganism. It never substantially or permanently changed, as he himself tells us:

The moral precepts of Christianity . . . decisively conditioned my moral values not only in youth but for the rest of my life . . . the religious climate of my early age played an important part in the formation of my personality, the integration of my system of values, and the crystallization of my early philosophy. All in all mine was an idealistic worldview in which God and nature, truth, goodness, and beauty, religion, science, art, and ethics were all united into one harmonious system.⁵

What was this religious climate of his early age? Sorokin describes it fondly:

The drama (of my life) begins in northern Russia . . . among the Komi or Syrian people — one of the Ugro-Finnish branches of the family of man⁶ . . . The Komi were Russian Orthodox but along with their Christian faith they still maintained many beliefs, legends, and rituals of the pre-Christian, pagan religion. Each religion assimilated certain beliefs and practices of the other, resulting in a "paganized Christianity" or "Christianized paganism." However, there was no conflict or "cold war" between the elements of the two religions nor between the few sectarian believers in evangelical simplicity, peace, and non-violent resistance to evil. The basis of this "peaceful coexistence" was a commonly held conviction that the whole world is one living unity and that "Truth is one, but men call it by different names." Throughout all the years of my life

among the Komi people, I do not remember a single case of religious intolerance or individual persecution.⁷

Now this "idealistic world-view" in which all is one seems too simple to be true. Primeval or ultimate "reconciliation of opposites" cannot be assumed from the start. The immediate evidence of our senses and analysis of our reason does not bear it out. Sorokin himself frequently took pains to point out that "congeries", that is, heaps of unrelated objects, exist in reality along with more integrated relationships such as those of cause-and-effect.

Certainly the assumption of reconciliationist oneness ultimately ascribing both good and evil to the character of God, or rather Sorokin's "Infinite Creative X", is the irreconcilable opposite to the God of the Bible Who cannot be tempted with evil (James 1:13). Two of the Christian mystics Sorokin lists as congenial to his "integralism", Meister Eckhart and Jakob Boehme, were condemned as heretical by their orthodox contemporary church authorities, the former by the Roman Catholic, the latter by the Lutheran church. This illustrates the blindness or else indifference of Sorokin's position toward Biblical Christianity.

Eckhart and Boehme saw the ultimate end of man as "union with God," a favorite term of Sorokin's as well. They meant by this union integral oneness, i.e. mutual absorption as of a drop of water returning to oneness with the ocean. But this is not the oneness with God taught by the Bible and specifically by Christ Himself. First, Christ expressly did not pray for the world at large (John 17:9). Second, He prayed that His own might be "one, as thou, Father, art in me, and I in thee, that they also may be one in us" (John 17:21). Even while He prayed, He distinguished between the Father and Himself, the Father in Himself and He Himself in the Father, yet neither becoming the other and neither absorbed by the other. The oneness of Christians with the Godhead is like the oneness of the Trinity itself in that the personhood of each participant is never erased or absorbed. Even as the Father is everlastingly the Father, the Son the Son, and the Holy Spirit the Holy Spirit, so we creatures are everlastingly creatures (and not God), and each of us is everlastingly the unique creature created at our conception by God in Christ, and foreseen by Him from before the foundation of the world (Ephesians 1:4, Acts 15:18). How else could we in eternity "know even as also I am known" (I Corinthians 13:12)? How else could we on the day of final judgment and beginning of eternity receive a "new name written" known only to each of us alone (and to God) (Revelation 2:15)? Such knowledge of our individual selves throughout eternity is not conceivable for an individual drop of water reabsorbed into the ocean. Rather, the "three-Persons-in-One" concept of the supernatural Godhead is "the only one on the market"⁸ as C.S. Lewis rightly remarks. "Fixed-kinds" creation ex nihilo (ex Deo) reflects the "fixed uniqueness" of each of the three Persons of the Trinity.⁹ Sorokin's "integralism" in its false simplicity fits C.S. Lewis's statement:

If Christianity was something we were making up, of course we could make it easier. But it is not. We cannot compete, in simplicity, with people who are inventing religions. How could we? We are dealing with Fact. Of course anyone can be simple if he has no facts to bother about.¹⁰

SOROKIN'S VIEW OF REALITY

Sorokin sees the nature of reality as a dyad of Being and Becoming, manifested in the "opposite phenomena of motion and the state of rest, of light and

darkness, of fullness and emptiness, of health and sickness, of ugliness and beauty, of the true and the false, of A's and non-A's . . ."¹¹ As Arnold J. Toynbee states in a lucid and penetrating critique of Sorokin's philosophy of history, Sorokin has arrived here at the ancient Chinese concept of Yin-Yang, the principle of two opposites such as love-hate, male-female, front-back, etc. complementing and alternating with each other.¹²

Now if "Being" and "Becoming" are members of such a dyad, how is either defined? Sorokin attempts to first define "Becoming" as "change" and "Being" as "not-change" as follows:

(The) incessant Becoming or Change (of any group, the whole of mankind, and the entire physical and vital universe known to us) coexists with their continuous unchangeable Being: in any change *something in that which changes* — be it physical or chemical or biological or psychosocial phenomenon — preserves its sameness or identity and must remain unchangeable; otherwise we can neither think nor talk of a change of . . . any phenomenon Y that changes. Without the persistence of identity of these (phenomena) in their transformations, the very term of change becomes meaningless and empty. To sum up: empirically, our direct observation and experience testify that not only total reality but even its infinitesimal fragment — the limited world of our existence — represents a perennial coexistence of Heraclitus' "everything incessantly changes" with Parmenides-Zeno's denial of the reality of change and assertion of the reality of the unchangeable total Being. Empirical reality appears, indeed, as a reconciliation of opposites.¹³

But Sorokin has established merely *relative* change by identifying "Being" with that which is not changing at a particular moment in time, as compared to that which is then changing. This amounts to various phenomena changing at various rates of speed relative to each other, a concept with which Heraclitus would have no trouble. *Absolute* changelessness cannot be established in this manner.

As to the supposed unchangeableness of *total* Being, it cannot be established "empirically, (by) our direct observation and experience" because they are (a) limited to only part of all that is, and (b) limited in their reliability in observing and/or interpreting data. This, by the way, is Sorokin's own stand, strongly and frequently expressed through attacks upon his perennial *bête noire*, modern empiricism.

I conclude that Sorokin's statement that "empirical reality appears . . . as a reconciliation of opposites" remains unsubstantiated, and that as between Parmenides-Zeno's "Being" and Heraclitus' "Becoming" Heraclitus seems to have the more plausible case. Or else, Sorokin's formulation of empirical reality as "reconciliation of opposites" needs restating, as "reconciliation of *apparent* opposites", perhaps thus: "(Total) Being = (Incessant) Becoming."

I further classify Sorokin's "integralism" with pantheism in view of his "God-talk" linked to "all-is-one" talk. His affinity with Taoism, Hinduism and Buddhism bears this out and is acknowledged by Oriental critics, or rather friends, of his work.¹⁴

Note that in the "Being-Becoming" dyad it is "Being" or changelessness which is in danger of being swallowed up in "Becoming" or incessant change. Again, we see conflict with the Biblical creation perspective. To us, as stated earlier, there is only apparent change in the unfolding of that which is immutably "given" in and by God through fiat creation. Because of man's supplanting God's creative fiat by his insurrection (the Fall/sin), there is now also the ap-

parent change of insurrection unfolding in the disintegration of that which is not fulfilling God's purpose assigned at creation and hence "is not." This disintegration, or what Van Til has aptly called "integration into the void", is progressive corruption ending in, or but a form of, death. But the transcendent Triune God-Creator is not subject to corruption/death. On the contrary, in the end "death is swallowed up in victory" (I Corinthians 15:54). Nor is His Word/creative fiat foiled. Christ tells us He came to fulfill the law of the Father, "for verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5:18). In Him we can be restored in our originally intended likeness to God, with His law written on our hearts (Jeremiah 31:33; Hebrews 8:8-12).

Now within the pantheist-"integralist" world qua its "all-is-oneness" it is impossible to separate the living from the dead, the straight from the bent, the healthy from the corrupt. One reason for this is the positing of *false* opposites, such as "Being versus Becoming." Begin with the God of the Biblical creation position, and separation is possible not between Being and Becoming, a pseudo-problem, but between Being and Not-Being. If at bottom all that is is one, then which label to put on which phenomenon is ultimately meaningless. But we hold that the God of the Bible decrees which is which, and there is total, immutable "one-label-only" meaning rooted and grounded in God Himself once and for all — and that which is not what He says it should be "is not."

The Genesis account of man's temptation, fall, and foreshadowed redemption deals precisely with this issue. God's command to Adam, coupled with His prediction, "Thou shalt not eat of the tree . . . the day thou eatest thereof thou shalt surely die," is no idle threat. No "reconciliation of opposites," of God's command with disobedience, of God's law with the serpent's lawlessness is possible. In the end the serpent-tempter's head is to be crushed under the heel of the prophesied Seed of the woman, Christ (Genesis 3:15). In the end, when all things are finally revealed as they are, only that which is of God, His kingdom which cannot be moved, His city which has foundations (Hebrews 12:25-27, Hebrews 11:10,28) will remain. All that will be left of the persons (fallen angels and fallen human beings) who persist to the end in a "bent," rebellious, corrupted condition, not availing themselves of salvation in Christ — their "ashes" or irreducible remnants of disintegration (because these remnants are parts of *identity* originating in creation by God) — will be cast out from God's originally intended and finally restored/renewed eternal, immutable reality, the New Jerusalem of Revelation 21. For these remnants there is the ultimate trash heap, Gehenna-hell-the "Lake of fire and brimstone."

In Sorokin's "integralist" or pantheism's "all-is-one" world such trash must be everlastingly "recycled" — perhaps the truest picture of unbiblical "reconciliation of opposites." This poses the problem of pollution of the whole. Pollutants cannot be "quarantined." Moreover, as stated above, no meaningful differentiation is possible qua "all-is-oneness" between sickness and health, pollution and purity. No wonder to one holding such a world view with in-depth perception, such as Gautama Buddha, the only escape or "heaven" is conceived as "nirvana", i.e. ultimate withdrawal from the recycling process by absorption in ultimate nothingness where individual consciousness ceases to exist.

SOROKIN'S PIONEERING WORK IN SOCIOLOGY

Upon this problematic pantheistic foundation Sorokin erects a grandiose

thought structure with widespread implications for social science and philosophy of history. Toynbee rightly admires Sorokin as a pioneer, with the pioneer's curiosity and versatility.¹⁵ Sorokin's magnum opus, the four thick volumes of the *Social and Cultural Dynamics*, bristles with statistics and graphs, possibly the only attempt ever made at thoroughgoing quantitative analysis of such diverse sociological and cultural phenomena as the occurrence of wars and revolutions, "the spiritual and sensual in art," economic well-being related to the Catholic church, to industry, to agriculture etc., the rise and fall of "sensate" streams of philosophical thought (such as plain "materialism," relativism, determinism, nominalism etc.) spanning history from the sixth century B.C. to our own time. A number of colleagues and assistants were enlisted to help put this vast collection of data together, researching such source material as the 9th edition of the *Encyclopedia Britannica* and its listing of thousands of scholars, scientists, artists, statesmen etc., or the almost 13,000 scientific discoveries and inventions computed on the basis of a German source, the *Darmstaedter Handbuch*. These helpers commend Sorokin's scholarly restraint in not exercising any influence upon their gathering of data. The vastness of data and especially the newness of the sociological-sociometric enterprise as a whole when Sorokin pioneered it still is overwhelming to any interested reader today. It overwhelmed Sorokin himself, by his own statement in the *Dynamics*: "We collected so many singularistic facts that at the present moment we are lost in their multitude."¹⁶

This multitude of data is used by Sorokin as best he can to substantiate his sociocultural theoretical superstructure. He does not see sociocultural systems as identical with the "civilizations" of Spengler or Toynbee, nor in general with "Ganzheiten" or sociocultural wholes going through cycles analogous to the life cycles of individual biological organisms. His focus is instead upon sociocultural supersystems, of which "Western civilization" is his most thoroughly discussed example. Western civilization, to Sorokin, is the Greco-Roman world including its permeation by Christianity and continuing down to our own day. A supersystem, stretching over many hundreds or even thousands of years, holds together in that all its component parts, though in some respects heterogeneous, jointly partake of the same major complexes of evaluating reality, or change-overs from one such major complex to another. The major complexes of evaluating reality comprise the best known of all Sorokinian pairs of opposites: the "ideational" complex versus the "sensate" complex.

Toynbee suggests that the common language words "other-worldly-minded" and "this-worldly-minded" would express Sorokin's concepts equally well.¹⁷ I agree. The "ideational" mode is to seek truth in that which is behind or above "this world", i.e. sense data. The "sensate" mode is the opposite, closely akin to logical positivism.

Sorokin also postulates a cross-breed between his "ideational" and his "sensate" complexes which he calls the "idealist" mode of viewing reality. Toynbee chuckles about the difficulty this term may present to "an outsider visiting Sorokin-land,"¹⁸ and indeed even academically sophisticated commentators manage to mix up "ideational" with "idealist." Sorokin, however, takes great pains to differ between the two; and he clearly prefers both these complexes to the "sensate" one, although seeing truth and error, values and faults in all three.

Sorokin proceeds to claim, consistent with his "integralism," that all three fundamental complexes combined are the best possible approach to evaluating reality. This "integral theory of truth and reality" would use that which is valid in the three modes to form "integral three-dimensional truth" drawing upon

intuition, reason and the senses as the principal sources of knowledge.¹⁹

One critic of this theory points out that this "integralist system of truth . . . bears a close resemblance to what he calls the idealistic system . . . Yet for over twenty-five hundred years the idealistic system of truth has proved, according to Sorokin's own quantitative studies, the *least* stable of the three main systems of truth."²⁰ The inference is, of course, that each complex alone is more conducive to social stability than the three combined. I add that put together they need not necessarily lead to more knowledge/"truth" than each alone even if that which is valid could be reliably sifted out from each. Put together they might just as well combine their errors and cancel out each other's "truths," thus diminishing the knowledge/"truth" of each by itself.

Why does Sorokin introduce his "integral theory of truth and reality?" He has two main reasons dear to his heart. One, he is desirous to preserve "spirit" along with "matter" in reality. He sharply attacks Hegelian idealism and Marxist-Leninist dialectic materialism for equating "spirit" with "matter," and their logical errors in seeing both as parts of total reality as well as all of it. His final point is:

Starting with matter as opposed to and devoid of mind, thought and spirit, they subsequently "bootleg" in by the back door "life, sensation, reflexes, and conscious thought," asserting that these immaterial forms of being in some miraculous way are developed by matter in its evolution . . . The same errors are committed by the idealists in their own way.²¹

Over against this perspective Sorokin claims that his own "conception of total reality as the infinite manifold X is free from these contradictions and errors . . . The integral view contains in itself 'the principle of complementarity' rediscovered by modern physicists . . . (and) in agreement with our *primordial* ("*supraconscious*") intuitions."²²

The Biblical creation position, of course, clashes head-on with Hegelian idealism and its Marxist-Leninist dialectic materialist kin. But I am afraid Sorokin's case against them is in the nature of the pot calling the kettle black, for the following reasons. Could the evolutionist, dialectical Hegelian-Marxist notion of "evolving" be much the same as Sorokin's "principle of complementarity?" Is Sorokin right in calling "life, sensation, reflexes, and conscious thought" "immaterial forms of being," whatever these may be in Sorokin's own problematic Being-Becoming scheme? Last—and one hates to labor the obvious—Sorokin's own "idealist" complex of truth evaluation can be plausibly viewed as a dialectical synthesis evolving from the thesis, "ideationalism" and its antithesis, the "sensate" complex.

Sorokin seeks to validate *intuition* as a source of knowledge and a function of the "spirit." He believes that "some kind of intuition is at the very basis of the validity of the systems of truth of reason and of the senses."²³ Intuition is knowledge or awareness or instant cognition not explicable by rational processes or empirical sense data. Sorokin stresses that even extreme empiricists such as John Stuart Mill acknowledge the existence and significance of intuition.

Over and over again he refers to intuition's validity, especially by adducing examples of it from all fields of human creative endeavor. For example, French mathematician Henri Poincaré's account of the formulation of the fuchsian functions (*fonctions fuchsiennes*) as the gift of intuition²⁴ is as impressive as the account of Newton's apple, Kekulé's vision of the makeup of the benzene molecule in a ring of smoke, and many, many other scientific discoveries due to intuition acting, in Poincaré's words, "with the same characteristics of brevity, suddenness, and immediate certitude."²⁵ Sorokin links the creative process in

the fine arts, "mystic experiences," and finally "religious and moral creations" to this same intuition, which he calls "supraconscious" as mentioned above. He sees a need for reason and the senses to balance intuition because "intuition uncontrolled by reason and the senses very easily goes astray, often leading to intuitive errors."²⁶ To Sorokin, intuition is received at what he calls the "supraconscious level" of human personality. This is that element in man which permits him to communicate with a "cosmic supraconscious" from which inspiration/intuition is transmitted to men of creative genius in art, science, religion, literature etc.²⁷

Sorokin's "cosmic supraconscious" of necessity harbors within itself evil, personified by the serpent/Satan in the Biblical account of the temptation and the Fall. While allowing error, he never recognizes the reality of evil. What would Sorokin make of the following true story related to us by William L. Shirer in *The Rise and Fall of the Third Reich*:

Houston Steward Chamberlain's life and works constitute one of the most fascinating ironies in the inexorable course of history which led to the rise and fall of the Third Reich.

This son of an English admiral, nephew of a British field marshal, Sir Neville Chamberlain . . . was drawn irresistibly toward Germany, of which he ultimately became a citizen and one of the foremost thinkers and in whose language he wrote all of this many books, several of which had an almost blinding influence on Wilhelm, Adolf Hitler and countless lesser Germans . . .

Hypersensitive and neurotic and subject to frequent nervous breakdowns, Chamberlain was given to seeing demons who, by his own account, drove him on relentlessly to seek new fields of study and get on with his prodigious writings. One vision after another forced him to change from biology to botany to the fine arts, to music, to philosophy, to biography to history. Once, in 1896, when he was returning from Italy, the presence of a demon became so forceful that he got off the train at Gardone, shut himself up in a hotel room for eight days and, abandoning some work on music that he had contemplated, wrote feverishly on a biological thesis until he had the germ of the theme that would dominate all of his later works: race theory.

Whatever its blemishes, his mind had a vast sweep ranging over the fields of literature, music, biology, botany, religion, history and politics. There was, as Jean Réal has pointed out, a profound unity of inspiration in all his published works and they had a remarkable coherence. Since he felt himself goaded on by demons, his books (on Wagner, Goethe, Kant, Christianity and race) were written in the grip of a terrible fever, a veritable trance, a state of self-induced intoxication, so that, as he says in his autobiography, *Lebenswege*, he was often unable to recognize them as his own work, because they surpassed his expectations . . .

The book which most profoundly influenced (the German) mind, which sent Wilhelm II into ecstasies and provided the Nazis with their racial aberrations, was *Foundations of the Nineteenth Century* (*Grundlagen des Neunzehnten Jahrhunderts*), a work of some twelve hundred pages which Chamberlain, again possessed of one of his "demons," wrote in nineteen months between April 1, 1897, and October 31, 1898, in Vienna, and which was published in 1899.²⁸

Demons apart, Chamberlain's way of work which "he was often unable to recognize as his own" qualifies as intuition as outlined by Sorokin. Thus the

source of intuition — the cosmic supraconscious — must be flawed. Chamberlain's demons represent the flaw.

I would like to make the following points. One, the concept of intuition Sorokin defends is of great significance in human creativity. Human creativity, of course, is most eminently part and parcel of God the Creator's image in man. As such it deserves in-depth analysis from the Biblical creation perspective. I believe Sorokin's contribution here is of value.

Two, Sorokin considers conversion experiences the products of intuition. Now when it comes to true Christian conversion, this is not the case. Indeed some Christian conversion experiences share with intuitive cognition "the same characteristics of brevity, suddenness, and immediate certitude." They also fit the intuition pattern because the knowledge gained is not accounted for by rational processes or empirical sense data, but is at it were received from beyond.

But here the similarity stops. Christian conversion is personally knowing God Himself in Person and serving Him from the heart in total, obedient, undivided love. Much more than greater intensity or a change of head belief is involved — *all* things become new (2 Corinthians 5:17). It is a radical, and eventually (in eternity) total transformation into the likeness of Christ by the work of the Holy Spirit, to which we who are being thus transformed say continually and step by step, "Amen, Thy will be done on earth (in us) as it is in heaven." It is a fearful thing to meet God, for it means that after having merely "heard of Him by the hearing of the ear," now "our eye sees Him" — and therefore we, being given with the sight of the Holy and Perfect God a sight of our own sinful and marred selves, "abhor ourselves and repent in dust and ashes" (Job 42:5, 6). Woe unto us if the sight of Him does not cause us to desire to see Him throughout eternity and hence to "purify ourselves, even as He is pure" (1 John 3:1-3). Conversion, as Pascal instantly knew, is "total and sweet renunciation, total surrender to Jesus Christ."²⁹ Conversion is to live day by day the Virgin Mary's words, "Behold the handmaid of the Lord: be it unto me according to Thy word" (Luke 1:38).

Moreover, the God Whose Person is known in conversion is unmistakably the same immutable God for men, women and children of all times so meeting Him. Pascal knew he had been in the presence of the "God of Abraham God of Isaac God of Jacob, God of Jesus Christ"; hence his "certitude certitude" exultantly proclaimed with "tears of joy."³⁰

What, then, of so-called "conversions" not producing greater likeness to the God and the Christ the convert claims to know? One of the saddest passages I found in Sorokin's autobiography is this:

(We investigated) 73 Boston converts "brought to Jesus" by two popular evangelical preachers. Of these 73 converts only one changed his overt behavior in an altruistic direction after his conversion. Thirty-seven converts . . . began to repeat more frequently the words, "Our Lord Jesus Christ" and similar utterances, but their overt behavior did not change tangibly. The remaining converts changed neither their actions nor their speech-reactions.³¹

No wonder Sorokin preferred to call Pascal's life-changing experience "mystic."³² What was exhibited to this man in Boston as "conversion to Jesus" must have seemed a cheap mockery even when compared to the "paganized Christians" of his childhood whom he credits with "not a single case of intolerance or individual persecution." What a terrible responsibility is ours who claim to have been converted to God and Christ, and to have eternal life in knowing Him (John 17:3). Sorokin was deeply touched by the "mystic" experience of

Pascal three hundred years ago. What might have been the impact of a living neighbor credibly claiming conversion to God and Christ by reflecting God and Christ in actual day-by-day faithfulness in "little things!" What reflection of God and Christ do I, do you, radiate to a Sorokin among our college professors, or fellow students and teachers?

My third point is that if "some kind of intuition is at the very basis of the validity of the systems of truth of reason and of the senses" — then how can reason and the senses correct intuition when it goes astray? It would be like the branches correcting the root of a tree. Even if reason and the senses did not relate to intuition as branches to root, how are they themselves guarded from error while they attempt to "control" intuition? Again we run into the false premise we encountered when discussing Sorokin's "integral theory of truth and reality" combining his "ideational, idealist and sensate" complexes of reality evaluation, namely, that put together they lead to more "truth" than each alone.

Fourth, reiterating the point of the demons of Houston Steward Chamberlain, if intuition receives knowledge from the "cosmic supraconscious" indwelling the all-is-one-world as it must in the pantheist Sorokinian scheme — then the source of the knowledge received may be polluted with error/evil. Chamberlain's "demon-inspired" race theory led to the Nazi holocaust. The Biblical creation perspective of the origin of man, of course, sees all mankind descended from the original literal first man and woman Adam and Eve. It is therefore totally incompatible with any and all "master race" notions. It rejects any and all theories or "knowledge" in conflict with clear Biblical teaching. God and His Word, being above creation, alone are and can be the final standard of what counts as knowledge/truth. God and His Word alone can validate intuition, reason, the senses, or any combination thereof.

SOROKIN'S "CREATIVE ALTRUISM"

Sorokin's last major undertaking was the establishment of the Harvard Research Center in Creative Altruism in February 1949 with a grant of \$100,000 from the Eli Lilly Endowment. Eli Lilly had previously granted Sorokin \$20,000 upon publication of Sorokin's *Reconstruction of Humanity* in 1948. In this work Sorokin investigated methods of preventing war, and "delineated a comprehensive plan of what and how (culture and values) should be reconstructed to establish a new, nobler, and better peaceful order in the human universe (and) the all-important role of unselfish, creative love in this reconstruction."³³ Well-known scholars were associated with the work of this Center, including Ashley Montagu, F.C.S. Northrop, G. W. Allport, and Duke University's pioneer ESP investigator, J. B. Rhine whose work for the Center also dealt with parapsychology. Sorokin's books *Altruistic Love*, *S.O.S.: The Meaning of our Crisis*, *The Ways and Power of Love*, *Social Philosophies of an Age of Crisis*, *Fads and Foibles in Modern Sociology and Related Sciences* (a very readable and eminently sensible work), *The American Sex Revolution* (mostly against Freudians), the one-volume edition of *Social and Cultural Dynamics*, and *Power and Morality* were published by the Center between 1950 and 1959. The Center also published two symposia edited by Sorokin, both on techniques claimed to instill and increase altruistic love. This enormous body of work permeated by Sorokin's philosophy, and in particular with his emphasis on intuition and the "supraconscious" which we have already spoken of. Sorokin mentions the

following "methods of altruistic education of human beings and groups" analyzed and tested by the Center:

... the ancient techniques of Yogas, Buddhism, Zen-Buddhism, Sufism, and somatophytic techniques of Orthodox Christianity ... the techniques invented by the founders of great religious and monastic orders — Oriental and Occidental ... the techniques of the eminent secular educators, such as Comenius, Pestalozzi, Montessori, Froebel and others; and ending with the techniques used in such contemporary Christian altruistic communities as the Society of Brothers in Paraguay, and as the Mennonite, Hutterite, and Quaker communities in the United States ...

A careful analysis of the ancient techniques of Yoga, Buddhism, and the monastic orders has been made because of the unexcelled — possibly even unrivaled — ingenuity, subtlety, and efficacy of these techniques.³⁴

Sorokin divides "altruists" into the three types of (a) "fortunate" altruists, i.e. such since childhood (for example, Albert Schweitzer); (b) "catastrophic" or "late" altruists whose lives are sharply divided into a pre-altruistic and an altruistic stage (for example, the Apostle Paul); and (c) the intermediary type, exhibiting traits of the two others in combination (for example, St. Teresa of Avila).³⁵ He theorizes that altruism is a function of the affiliation of an individual with a group or groups. The more internally harmonious the group or groups, the more harmonious and hence altruistic the individual. And, "the supraconscious in man ... is also a condition necessary for becoming a genius of altruistic love."³⁶ Sorokin sums up his Center's goal for society/mankind as "increased 'production, accumulation, and circulation of love-energy,' or a notable altruization of persons and groups, institutions, and culture — especially an extension of unselfish love of everyone on everyone in mankind."³⁷

By introducing his "supraconscious" Sorokin makes his concept of "altruization" vulnerable to the problem of pollution by error/evil, both by erroneous intuitive cognition uncontrolled and at any rate uncorrected by reason and the senses, and by erroneous or evil "leads" received from the "cosmic supraconscious."

In addition, what may work in producing apparent altruistic love among small, non-average and self-isolated groups such as monasteries or small religious communities may be quite difficult to adapt to the larger society, much less to mankind at large. It is because the members of the small groups felt themselves fundamentally at odds with the mainstream of their respective societies that they withdrew to their small communities in the first place in order to live with only those of "like mind." This initial and fundamental like-mindedness may account for much of the "altruistic love" among the members of such communities as well as for the particular methods and techniques used by each.

Transhistorical and transcultural differences may also be hard to overcome. Few if any Catholic monasteries of the present time, for instance, totally can or do conform to the medieval monastery pattern.

Lastly, the genuineness of altruistic love which is the product of outward methods and techniques, and/or its perseverance without the continued use of such "conditioning" are questionable.

Jesus qualifies in Sorokin's view as a "great apostle of unselfish love" along with Buddha, St. Francis of Assisi and Gandhi. "What techniques, what factors, and what sociocultural conditions were involved (to make them such)?" Sorokin asks.³⁸ The Biblical creation perspective denies, of course, that Jesus can be put in the same category with anyone else, for He is God Himself Incar-

nate and the Creator of all that exists (John 1:3, Colossians 1:16-17, Hebrews 1:1-4, 8-12). Without Jesus Christ the Creator, neither Buddha, Gandhi, St. Francis of Assisi (who would have agreed with us), nor Sorokin himself could have existed. In addition, as the Son of Man, the Perfect and Sinless Norm for man, all He said and did on earth without any exception whatsoever perfectly reflected perfect likeness to God for which man was created. Besides, Christ's love is qualitatively different from any mere man's, but space does not permit elaboration.

Seen from the Biblical creation perspective, "unselfish love" is neither the function of group affiliation nor a "technique." It is rather the fulfilling of God's law (Romans 13:10). It is not "love-energy" to be treated like a commodity — "produced, accumulated, circulated." It is rather Christ's love in you and me in our relations with our neighbors, the human beings next to us each moment, and as such the gift of God and part of Christian conversion. Hence it cannot be produced or promoted by human "techniques" such as Yoga exercises. All such techniques are rather forms of the "will worship" — or "goodness" of our own inventing and hence corrupt — involved in the use of fig leaves by Adam and Eve to cover their nakedness after the Fall (Genesis 3:7). Such will-worship is involved and condemned in the "other gospel which is not a gospel" of Galatians 1, and Colossians 2:18-23.

SUMMARY AND CONCLUSION

1. Sorokin's "integralism" viewing total reality as one may impress us simply as wishful and fuzzy thinking and hence as a negligible opponent to the Biblical creation position. Before adopting this assessment, however, we should remember that we have here indeed but "a mere variation of (an) ancient, powerful, and perennial stream of thought," shared by some of the world's most prominent non-Biblical religious and philosophical thinkers to this day.

2. Sorokin's solution to the problem of identity versus change, or "Being" versus "Becoming" is his concept of a "cosmic supraconscious" or "highest center" of reality where "reconciliation of opposites" takes place. His formulation is related to the ancient Chinese concept of Yin-Yang, or reality as pairs of opposites everlastingly coexisting in a "principle of complementarity." It can therefore be plausibly viewed as compatible with either evolutionist Hegelian idealist or evolutionist Marxist-Leninist materialist dialectic.

3. Both Sorokin's concept of sociocultural superstructures as guided and held together by either "other-worldly-mindedness" (the "ideational" complex of viewing truth and reality), "this-worldly-mindedness" (the "sensate" complex of viewing truth and reality), or their cross-breed (the "idealist" complex of viewing truth and reality), and his claim for a combination of these three complexes as best for society and culture are beset by problems arising from their pantheistic foundation. The major problem is how to distinguish truth from error, especially as all three Sorokinian complexes are seen as mixtures of both. Since Sorokin pioneered modern international sociology, his system is also the fountainhead of much fundamental error.

4. Sorokin's work regarding intuition as a means of acquiring knowledge and part of human creativity has some value for students of human creativity and personality. Again, the problem of validation of knowledge gained by intuition appears insoluble from within Sorokin's or pantheism's "all reality is one" perspective. If intuition be the means of communication between men and reality's

supposed central "cosmic supraconscious," then the source of error/evil may lie within the very fountainhead of knowledge. While similar to intuition in some instances and respects, Christian conversion is fundamentally other than intuition, in that Christian conversion implies radical and eventually complete transformation of the convert by the knowledge of the God of the Bible into His likeness, and the God known in all instances of Christian conversion is immutably the same at all times.

5. Sorokin's efforts to foster "creative altruism" center on his theory of altruistic love as a function of group affiliation, and on various methods and techniques used by "altruistic communities." He also sees the "supraconscious in man" as necessary for altruization. Problems arise from (a) introduction of the "supraconscious" as a possible transmitter of error/evil; (b) transferring supposed techniques and methods of altruistic education from relatively small, non-average and self-isolated groups to larger, more average ones; (c) transhistorical and transcultural differences; and (d) questionable genuineness and/or perseverance of "altruistic love" depending on outward "conditioning."

The Biblical creation position sees "altruistic love" not as a function of group affiliation or of outward man-invented "conditioning" but rather as inward Christlikeness expressed towards our neighbors, or the human being(s) next to us each moment in time. This Christlikeness is part and parcel of Christian conversion/transformation and as such not the work of man but the gift and work of God to which we merely say "Amen" in heart, word and deed.

6. The Biblical creation position is incompatible with "integralism" because it does not see total reality as one. It rather begins with the transcendent, Supernatural, Immutable, Personal Triune God of the Bible Whose act of creation by His Word (Christ) *ex nihilo* (*ex Deo*) brought all else into being with the identity/meaning assigned to each at creation according to His purpose. Problems arising within the "integralist"-pantheist perspective, such as "Being" versus "Becoming" or the related problem of the validation of knowledge and identity/meaning, are pseudo-problems when viewed from the Biblical creation perspective.

7. Within "integralism"-pantheism reality can never be rid of error/evil. The Biblical creation position, on the other hand, provides for fundamental and ultimately revealed separation of error/evil, *i.e.*, that which is not conformed to God's Law-Word, and therefore "is not," from truth/the good, *i.e.*, that which is of God and therefore conformed to His Law-Word, and which therefore alone "is." Disintegration/death apart from Christ is now unfolding to full revelation at the end of this age/world as the ultimate "trash heap" for the irreducible remnants of God-decreed indentity — Gehenna-hell. Integration/life in Christ is now likewise unfolding to full revelation at the end of this age/world in the perfect, spotless and changeless New Jerusalem, the Heavenly City of eternity.

NOTES

¹ Phillip J. Allen, editor, *P. A. Sorokin in Review* (Durham, NC: Duke University Press, 1963), 474.

² *Ibid.*, 501-506

³ P. A. Sorokin, "Integralism is My Philosophy," in Whit Burnett, editor, *This Is My Philosophy* (New York: Harper, 1957), 180.

⁴ Allen, *op.cit.*, 373, 374.

- ⁵ Sorokin, *A Long Journey, the Autobiography of P. A. Sorokin* (New Haven, CN: College and University Press, 1963), 41.
- ⁶ *Ibid.*, 11.
- ⁷ *Ibid.*, 14.
- ⁸ C. S. Lewis, *Mere Christianity* (New York: Macmillan Publishing Co., Paperback Edition 1960, Seventeenth Printing 1973), 141.
- ⁹ A major contemporary Christian thinker, Cornelius Van Til, bases his work on the "One-and-the-many" principle of the Godhead. I am indebted to him in many respects in my refutation of Sorokin.
- ¹⁰ Lewis, *op.cit.*, 145.
- ¹¹ Allen, *op.cit.*, 374.
- ¹² *Ibid.*, 84.
- ¹³ *Ibid.*, 374-375.
- ¹⁴ *Ibid.*, 300ff.
- ¹⁵ *Ibid.*, 68.
- ¹⁶ Sorokin, *Social and Cultural Dynamics* (New York: American Book Co., 1937-1941), III, 288.
- ¹⁷ Allen, *op.cit.*, 78, n.35.
- ¹⁸ *Idem.*
- ¹⁹ cf. Sorokin, *Dynamics*, IV, 762.
- ²⁰ Allen, *op.cit.*, 53.
- ²¹ *Ibid.*, 378, 379.
- ²² *Ibid.*, 379.
- ²³ Sorokin, *Dynamics*, IV, 747.
- ²⁴ Sorokin, *The Crisis of Our Age* (New York: E. P. Dutton & Co., 1941), 107-108.
- ²⁵ *Ibid.*, 108.
- ²⁶ Allen, *op.cit.*, 378.
- ²⁷ *Ibid.*, 167.
- ²⁸ William L. Shirer, *The Rise and Fall of the Third Reich* (Greenwich, CN: Ninth Fawcett Crest Printing, April 1967), 152, 153, 154.
- ²⁹ Blaise Bascal, *Memorial* (of his conversion on November 23, 1654; reprinted in Dietrich von Hildebrand, *The Trojan Horse in the City of God*, Franciscan Herald Press, Chicago 1967, XI-XII).
- ³⁰ *Idem.*
- ³¹ Sorokin, *A Long Journey*, 272.
- ³² Sorokin, *The Crisis of Our Age*, 108.
- ³³ Sorokin, *A Long Journey*, 277, 278.
- ³⁴ *Ibid.*, 284.
- ³⁵ *Ibid.*, 286, 287.
- ³⁶ *Ibid.*, 288, 289.
- ³⁷ *Ibid.*, 283.
- ³⁸ *Ibid.*, 286.

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